

250. THE 13. A. 9.
Good Man perished from the Earth.

BEING A
SERMON

Preached upon the Death of that
Eminent and Faithful Servant
of CHRIST

Mr. Christ^r. Fowler,

Formerly of *READING*, and lastly
of *LONDON* Minister.

By **WILLIAM COOPER M.A.**
and Minister of the Gospel.

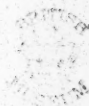
Psal. 12. 1. Help Lord, for the godly man faileth.

*Extincto Pastore fideli,
Lampas extinguitur Templi,
Stella decedit Cœlo.*

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TO THE READER.

READER,

THou hast here both a Memento and Monument; the first for the Living to behold their frailty in this Glass: a Glass materially frail and brittle, and a Glass reflecting our own condition, when we look on it: The other to testify and perpetuate the name of the Deceased: Plain, I confess, and not painted, because thereby more agreeable to the occasion and persons concerned both living and dead. A good man and a good name, as precious ointment themselves, need therefore no embalming; as being above all flattery or calumny. If there be any thing in this following Discourse that looks like praise, know it was seasonably necessary and justly due to him that is gone; sith his unreasonable and importune Maligners, worse than the Ravens of the Valley, have pursued him both living and dead; which carriage towards holy men is both cruelty and sacrilege. Thou hadst had this little much sooner, but that to tell thee plainly it hath been all this while in the agonies of the Press, and that very near strangling too and still-born; and which is most strange to tell, for this very cause, that the Name of Mr. Fowler appeared in the face or front; so powerful is even fancy vitiated with prejudice; that (as of old) it arrayes innocence in

1711 ~~at~~ Hill^A New Book^{sch}

To the Reader.

self in Beasts skins, thereby the more easily to expose and bait it. I say, had not importunity as well of friends as enemies extorted, ~~my~~ my self had smother'd it to death, that it should never have seen the Sun; but felt the Fire only. Let all such as judge it worthy of that fate, blame themselves and not me. As it was delivered from my mouth, so it comes into thy hand, hasty, and naked; which I pray thee to cover with the Mantle of thy Love, for him that is wrapped in these course sheets. I have told thee why thou hadst it no sooner, nor no better; it was not in my power to help it: it is in the power of God alone by all Dispensations to teach us to profit: which is my prayer from my soul for thine and mine, that running our Race as he ran, and quitting our selves like men, as he did, by being zealous for the glory, and valiant for the truth of Christ, as he was; filling our narrow Sphears, serving our generation, and finishing our testimony; we may at last partake of the same Crown of Eternal Life and Glory. Amen.

Micah

Micah Chap. 7. ver. 1. and part of the 2d.

Wo is me, for I am as when they have gathered the Summer fruit, as the Grape gleanings of the Vintage; there is no cluster to eat: my Soul desireth the first ripe fruit, the good man is perished.

THere stood lately in this Candlestick a Burning and Shining Light, which God by the hand of Death hath extinguished; for a while ye rejoyced in his light, yea as long as that Light continued: and now you are in heaviness because that Light is put out. God hath silenc'd him, he is gone down into the place of silence. *Wo is me, the good man is perished*: therefore we also must be dumb and silent, for it was the Lords doing.

We must be silent as to murmuring against the hand of God, yet not silent in our mourning: therefore are we here this day to speak and hear somewhat of the mind of God in such a providence. It is good for us to go to the House of Mourning sometimes (much better than Feasting) for this is the end of all men, all sorts of men; and we our selves are of the all: sith the day of Death

o a good man and with a good name, is better than the day of our Birth; therefore by laying it to heart, the heart is made better: and thus out of the Eater comes sweetness.

And now Christian Friends you are come together on this occasion, and what are ye come out to see or hear? Are ye come with curiosity? Know I have brought nothing to feed that Worm, or to please that Itch. Are there any here of that sort of hearers that haunted and infested this place, which came lately to pick quarrels, to lay snares, to mistake words, and then make men Offenders for them? I have nothing for them. Or do ye come in sincerity of heart? your faces declare ye do: Therefore he that hath Ears to hear, let him hear what the Word of God saith, *Micah 7. ver. 1. and part of the 2d.*

In this Chapter the Prophet doth three Things:

1. He laments the loss of good men, that there were very few good men left alive in that age; *ver. 1, 2.*

2. The People of God comfort themselves with the hope of better times, *ver. 7.*

3. The Prophet encourageth godly men with the promise of Reformation, *ver. 11.* These are amplified many wayes:

But as to the first of these to which I am confined, note the paucity of good men is expressed two wayes,

1. Parabolically by an elegant Simily, *v. 1.*

2. Properly, and in plain words, *v. 2.*

Some make these words (which are the Prophets last Sermon) to be his complaint that he had no better success in his Ministry.

Cornelius notes here a *Pathos*, that God had left the Harvest and Vintage to Satan wholly, and was fain to take the gleanings only.

When

When with the Disciples we tug night and day and catch nothing, when at the same time whole shoals run into the Devils net, is it not sad?

Howbeit it is not our lot alone, for the Prophet speaking of Christ and his Ministry, cries out, *Who hath believed our report, and to whom is the arm of the Lord revealed?* Isa. 53. 1. Yet after he had uttered his complaint, he doth encourage himself in the Lord his Judge, and in the Lord his reward, *Isa.* 49. 4, 5.

Nay for our example and encouragement under the like discouragements, he shews it is more thank-worthy with God, the less thank we have from men, *ver.* 5.

I shall imitate the Prophet here, and make a few gleanings as I pass through this Field, and at last sit down by one conclusion most proper and pertinent to this occasion.

Obs. 1. It is the duty of Gods servants, continually to lay to heart the state of Gods Church; to walk through it, as through a Garden or Vineyard. Some read the words thus (as *Pisc. in Scholia*) *I am as one that walketh after the fruits are gathered, and as one that walketh in the Vineyard after the grapes are gathered.*

See, he walked through the Church, how? in his thoughts and meditations, considering and musing on it, and lamenting over it. Thus the Psalmist could not forget the time of their captivated state in *Babylon*, when they sadly remembred *Sion*, and protested he would rather forget to speak or sing, than not to mourn over and pray for *Jerusalem*, yea and prefer it before the head of his joy; *Psal.* 131. 5, 6.

He that doth not sympathize with the Church of Christ, declares thereby that he is not of it, *1 Cor.* 12. 26. no part, no member, because he hath no feeling: He that sleeps, with *Jenab* in the Ship, while it is in a storm, as

unconcerned what becomes of it , deserves to be cast over-board with him.

The Church of Christ is the price of his blood , the subject of his care, the stage of his works, the darling of his love ; *Isa.* 8. 8, 10. called therefore , *Emanuel*, *The Lord is with us* ; and *Jehovah Shamah* , *The Lord is there* , *Ezek.* 48. *ult.*

Christ the King of Saints and the Communion of Saints , call for our most serious thoughts touching the Church of God ; of the state of it every where at present, of the fates of it , of the relation between it and Christ, of the appearance of God for it , of the promises of God to it , of the providences of God about it, of the enemies of God against it , of our lot and part in it : All these things are worthy the survey of our most serious thoughts , *Psal.* 48. 13, 14. to walk about *Sion* , to tell her towers, to mark her palaces and bulwarks , how they are defended , how attacked and stormed , what Engines Satan and his Instruments make use of ; and how miraculously it is preserved , though cruelly threatned. *Great and glorious things are spoken of thee thou City of God* , *Psal.* 87. 3. among others, that God will build up *Sion* ; and when he doth , he will appear in his glory ; *Psal.* 102. 16.

Obs. 2. It is a sight most comfortable and most comely, to see the true Church of God to flourish , as a Vineyard full of Clusters, as a Garden full of precious fruits, as a Field which the Lord hath *blessed* ; this is clear from the Text : for the Prophet mourned to behold the contrary sight , and longed to see it restored to its purity. There was a multitude of Professors , but they were degenerate ; there was a kind of Worship good store, but it was corrupt and idolatrous ; there was peace and plenty

plenty, and honours and pleasures, but these are notes of a false and not true Church: It is purity of Principles and Practice, exalting of the true Worship of the true God, and increase and flourishing of faithful Pastors and Professors: the careful dressing and keeping of the Lords Vineyard and Garden; casting out all hurtful Plants and Weeds, fruitfulness of wholesome Plants: these are the truest Marks of Christs Church, and a comely and joyful sight to behold, *Cant.* 4. 12. to *ver.* 16. *Cant.* 6. 9, 10, 11. *Cant.* 7. 6, 7, 8, 9. *Isa.* 5. 1, 2.

What fruits are those wherewith the Lord is delighted? Fruits of Righteousness by Jesus Christ to the praise and glory of God, fruits of the Spirit, *Phil.* 1. 11. *Gal.* 5. 22. Not fruits of unrighteousness, which are manifest, whereof he reckons 17 together with an *Ec.* *Gal.* 5. 19, 20, 21. wild grapes, grapes of Gall, Clusters of *Sodom*, *Deut.* 32. 32, 33. This is,

1. The greatest disappointment of Gods expectation, *Isa.* 5. 2, and 7. verses compared.
2. The worst requital of Gods care and cost, *Deut.* 32.
6. *Do ye thus requite the Lord?*
3. The highest provocation of Gods wrath, *Heb.* 6. 7, 8. he curseth such ground, blasteth such trees, cuts them down and burns them, *Matth.* 3. 10. *Matth.* 21. 19. *Luke* 13.

Hereby we see how to take true measures of a true Church: The Jews when they were degenerate took false measures, when they cried, *The Temple of the Lord, the Temple of the Lord are ye*, *Jer.* 7. 4. three times they cried so: As the Ephesians, *Acts* 19. 34. for two hours, *Great is Diana of the Ephesians*; as Antichrist cries, *Holy Church, Catholick Church, Visibilty, Prosperity, Succession, Duration*, and who will
not

not acknowledge this is a Lollard and a Heretick.

But as godliness is without controversie a great mystery, *1 Tim. 3. ult.* which the world understands not, *1 Cor. 2. 6, 7, 8, 9, &c.* because like the Tabernacle in the Camp and Wilderness condition, within full of Gold and precious things, without all cover'd over with Badgers skins; *Num. 4. 6, 8, 10, 11, 12, 14.*

So the false Church is also a mystery, mystery, *Babylon the great, the Mother of Harlots and Abominations of the Earth; arrayed in purple and scarlet colour, and decked with Gold and precious Stones, and Pearls; having a golden Cup in her hand* (all hitherto is outward bravery, see what's within) *full of abominations and filthiness of her fornications; Rev. 17. 3, 4, 5.* Now here is the great cheat of the world, if we judge of those two mysteries by the outside and not by the inside.

Mark, the measure and character the Lord himself gives, *Luke 17. 20, 21.* when he was demanded of the Pharisees when the Kingdom of God should come; they meant an external earthly Kingdom: he answered the Kingdom of God cometh not with observation or outward shew; for behold the Kingdom of God is within you or among you, and ye see it not.

The Kingdom of God is not meat and drink, but righteousness and peace, and joy in the holy Ghost; *Rom. 14. 17.*

The Kingdom of God is not in word but in power; *1 Cor. 4. 1* John, *who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, Rev. 1. 9, 10.*

How long shall we continue Children in these things, to be enamoured with Gewgaws and Rattles: To fancy

by the Beauty of the Kings Daughter to be in outward
paint, and not in her inward glory; *Psal.* 45. 13.

Obs. 3. Decayes in the Church of God present a sad
spectacle to the Seers and Servants of God. To see a
Cornfield without Corn, Fruit-trees without Fruits,
Vine without Clusters of Grapes, is uncomfortable.

The Prophet *Jeremy* lamented the Desolation and
Captivity of the Jews in a Book which he calls *Ecal*;
and not so much for the effects, as sorrow and suffering,
is for the cause thereof, their sin and rebellion against
God; *Lam.* 1. 5, 8, 9, 14, 20, 22.

Decayes in grace and righteousness, increase of sin
and wickedness thereupon, is more grievous and omi-
nous to behold than wasting of a land. Want of Holi-
ness is worse than want of Trade; want of the Word
worse than want of Bread: for this withdraws the pre-
sence of God from any people: then *Iacob*, wo unto
them; their glory and God are gone together. When
the Soul is gone out of the Body, what is the Body but
Carcass; was the best then that can be said of the
best Funeral Ornaments upon it; it is but a fair Corps:
and what is a Church of Formal Professors, when the
life, power, and soul of Godliness is gone, but *Larva*
oni lerna mali, a fair Corps, a Garden of Flowers
lasted, a Field of Corn mildew'd, an Orchard of Fruit
luckt away or worm-eaten.

Obs. 4. When we see Churches grown corrupt and
degenerate in Doctrine and Manners, it must be the de-
sire of our souls to have them reduced to their Ancient
and Primitive Purity. *My soul desireth the first ripe*
fruit; Fructus precoces & primitivos. *Biccurah*, in the
Text, notes the first ripe fruits properly, saith *Hie-*
rome; and a *Lapide* tells us a Story from an Eye-wit-
ness,

ness, that in *Palestine* there was a delicate sort of Fig that bore twice a year, but the first were far the best and most delicate and most wholesome. To this the Prophet alludes in my Text. So we may say of the Christian Religion that came from *Palestine*, it was pure, fair, sweet, wholesome: O let our souls desire to reduce to that pattern the Original Institution, the Golden Tree or Rod of Gods Word, that measures the Temple.

May not the Lord say to the best Church in *Europe* now, as once to *Ephesus*, Rev. 2. 4, 5. *I have somewhat against thee, because thou art fallen from thy first love. Remember from whence thou art fallen, and do thy first works; or else I will come upon thee quickly and remove thy Candlestick out of his place; except thou repent.* Now if he do thus to *Ephesus* for a gradual decay. What will he do to *Sardis*, that had onely Name to live but was dead, Rev. 2. 1, 17. and unto *Laodicea*; that like them that are sick with a *Delirium* that fancied themselves well when heart-sick, rich when poor, happy when miserable; Learned Seers, who were stark blind, gawdily clothed with fine Trinckets, who they were stark naked of Christs Robe of Righteousness.

Obs. 5. It is a thing of sad consideration, and deep to be laid to heart, when men of eminent gifts and graces, and of great use in the Church of God, are taken away from it; when Chasid and Jasher, the good man and the righteous man are taken off: When Burning Lights are extinguished, when Bearing Trees are pluckt up, or cut down.

The Septuagint is emphatical, *Alas O my Son* so they translate the Hebrew, *Wo is me*; as if he had said

said, It should grieve one to the Soul to think of it, and grieve one for the Souls of others in that case, whose chiefest loss it is. So *David*, *Help Lord, the godly man ceaseth, the faithful fail from among the children of men*; the Saint, the holy man, the gracious man, that hath received grace from God to shew grace to others, that this man of piety and goodness, this Conduit, this Candle of the Lords lighting for enlightning others is perished. *Isa. 57. 1.* That Prophet makes the same Lamentation, that Chasid him, the good, gracious, righteous, merciful, are taken away, or gather'd; 1. That they are gone; 2. That men lay it not to heart, nor minded the causes and consequences of such strokes. Thus devout men mourned for *Stephen*, *Acts 8. 2.* and for *Paul*, that they should see his face no more, hear his voice no more; *Acts 20. two last verses.*

Will you have a reason of such carriage in Christians, when God takes away such men? and why such a providence should be so resented by us?

1. Take these: 1. From the need and usefulness of such men in the Church of God; this puts a price and excellency in them, and makes the loss the more grievous: *Matth. 5. 13, 14. Ye are the Salt of the Earth*, without (to speak naturally and morally of this, note these four things:)

1. Without which the Earth would be unfruitful.

2. Without this all Creatures would putrefie and perish; the Salt of Nature in every Creature is its chief preservation.

3. Without this every thing would be insipid and unsavory and unwholsome.

4. He that hath not this favor, is neither good for the land nor for the dunghill.

C

One

One faith of this Speech of Christ, *Ye are the Salt of the Earth* ; *Sal, Lumen, Spiritus Mundi* , it was more than if he called them Gold, Pearls, and Diamonds.

In the place before cited, *ver. 14.* our Saviour calls his Apostles and Ministers, *The Light of the World* : Not as Christ is called, *John 12.* the Light of the World ; as the Sun Christ hath the preheminance in this.

1. He is the Fountain of Light.

2. He is the perfection of Light ; for in him is no darkness at all.

3. He is the first pattern of Light ; he that follows him, shall not walk in darkness.

4. He is the Eternal Light ; Light, of Light, and Life, eternally. All these are peculiar to him and incommunicable. But his Disciples are the Lights of the World, because the Church of God is inlightned by them ; being followers of them, as they are of Christ : and so they are the Crown of Twelve Stars wherewith the Church is Crowned, *Rev. 12. 1.* which would not signifie much, unless they were first cloathed with the Sun from which they borrow all their light.

They are burning and shining, as Lamps, Candles, Torches ; giving light in darkness, to shew men the way that they wander not, stumble not. They are Lanthorns to hold and to hold out the light of God to others. Not as dark Lanthorns to withhold the truth in unrighteousness, *Rom. 1.*

Now when these Lights, so useful and needful are put out, whither will people go ? what will they do, to escape wandring, stumbling, and falling ?

Moreover, They are Pillars, *Gal. 2. 9.* Guids of the Blind, *Rom. 2. 19.* Watchmen, *Isa. 21. 6.* are not these useful ? Seeds-men, Sowers, Plowers, *1 Cor. 9. 10.*
Phy-

Physicians, *Jer.* 8. 22. are not these useful? Shepherds, *Jer.* 8. 22. are not these Housholders? *Matth.* 13. 52. Ambassadors, *2 Cor.* 5. 20. Take away the Pillars, and the House cannot stand: Take away the Husbandman, and there will be no bread. Physicians failing, there will be no Cure. Remove the Shepherds, what becomes of the Sheep? Remove the Guid, and the Blind will fall into the Ditch. Remove the Steward and Housholder, and the Family will starve.

Lastly, If there be no Embassadors, what Correspondence can be maintained, what Treaty of Peace agitated and concluded?

What think ye, is not the loss of such Men, such Officers, so useful and necessary to the Church of God, sad, ominous, tragical?

Reas. 2. Will ye hear further why the loss of such is to be laid to heart? Consider the circumstances of time wherein they are taken away.

When there are not Labourers enough for the Harvest, such as he was that is gone.

When there are many Adversaries.

When the love of many waxed cold, and there needs such live coals, to kindle dead coals; as one said of *Bernard* in his time.

When there are grievous Wolves rising daily, not sparing of the Flock nor Shepherds.

When Wild Bores of the Wood and Foxes destroy the Vines.

When perillous times are coming, if not come, Haters and Despisers of that which is good; Lovers of themselves and of pleasures, more than of God; having a form of Godliness, denying the power of it.

When so many thrust in, not to feed, the Flock, but to fleece them; *Ezek. 34. 2, 3.*

When so many Flatterers and Dawbers, *Ezek. 22. 18.* and so few sincere Monitors and Reprovers.

Help Lord, Wo is me, may we justly cry out, the good man is perished, the godly man ceaseth, and the faithful fail. What shall we say, when they are gone and going, that should counter-work these evil-workers?

When wickedness comes in like a Flood, and few stand in the gap or lift up a standard against it.

What say ye then, considering the circumstances wherein we are, is there not cause to lament the loss of eminent servants of God? So that we may use the prophets words in the Text, and that of *Isaiah*, *Gleaning grapes shall be left in it, as the shaking of an Olive tree, two or three Berries in the top of the uppermost bough; four or five in the outmost fruitful branches thereof; saith the Lord God of Israel;* *Isa. 17. 6.* This is very thin and sad.

Reas. 3. Because such strokes are many times the punishments of sin, and the fore-runners of severe judgments; therefore to be lamented: 1. The Punishment of sin.

1. Therefore in an evil time the Scripture saith, *the world is not worthy of them;* *Heb. 11. 38.*

Hence, That Church was threatned with the removal of the Candlestick, *because she had left her first love;* *Rev. 2. 4, 5.*

When Children are full, and begin to play with their Meat, it's time to take away.

When, the Lord would gather a people under his wing, and they will not come under the wing of Christ, he

he will leave them desolate. When a Master allows his servants a Candle to work by, and his Children a Candle to learn their Lesson by, and they play by it, or play with it, he will say, Go Death, put out this Candle, take it away from them, and leave them in the dark.

God will in such a case make the prophets tongue cleave to the roof of his mouth, and to be dumb; and be no more a Reprover, to that people, because they are a Rebellious House; *Ezek. 3. 26.*

Take heed therefore of over-valuing, and take heed of under-valuing your Teachers.

Take heed of despising of them, and take heed of abusing of them; in so doing you despise him that sent them, *Luke 10. 16. 1 Thess. 4. 8.* A neglect or affront to the Ambassador, reflects on his Prince and Master.

2. Sometimes the taking away of faithful Ministers, is a fore-runner of severe judgment; *Isa. 57. 1, 2.* Thus the righteous and the Chastid, the good man is taken away from the evil to come.

When this comes on, The Beasts go out to prey, and the Labourer leaves his work and goes to his rest.

After the death of *Ambrose* followed great calamities in the Empire; and so after the death of *Luther*, in *Germany*; and after the burning of *Husse* and *Hierome* in *Constance*; and upon the death of *Pareus Heydelberg* was taken with a flood of other troubles.

Reas. 4. Lastly, When useful men are removed, the number of bearers is diminished, the burden falls the heavier upon the remainder: As it fares with a House that stands upon Pillars, take away the Pillars, and the binding Beams, it cannot long stand if ye take away any of them, much more if ye take away many of them, the House will shock, crack, and totter.

As

As if you diminish the number of Rowers in a Galley, the others must labour harder at the Oars. As of those that defend a Fort, if several of them be wounded or slain, the few that remain, will be put upon harder duty, and unable to hold it out much longer, and must be forced to yield. And thus the House will fall, the Vessel miscarry, and the Fort be lost; which God forbid. So then the perishing of some, bringing a scarcity among all, may well make us cry out with the Prophet, *Wo is me, the good man is perished.*

Brethren, These things being seasonably and not unsuitably spoken to this Providence and Doctrine, I hope and desire may be seriously minded and laid to heart; for is there not a cause? You have heard a fourfold cause, and there are many more causes than these to move you to it.

Q. Why? What good will this do, and what will it avail?

A. You weep with them that weep, and that's a Duty.

You consider in the day of adversity, and that's a Duty: *Rom. 12. 15. Eccles. 7. 14.* You despise not Gods Rod; for that were a sin; *Heb. 12. 5.*

You have your hearts tuned and framed to the present Dispensation of God, and that's a benefit and mercy; you are awakened by this blow, and that's an advantage, and a good alarm.

If God spit in your Face, should ye not sit down grieved and ashamed, *Num. 12. 14.*

Doth the Lion roar when there is no prey? Doth Gods Trumpet give an uncertain sound? Shall twelve godly choice Ministers be taken away by Death in the compass of one year now past, and within the Lines

of this City, which is one for every moneth, and shall we not lay it to heart, and say, Wo is me, how many good men are perished together?

Now what doth all this speak to you that hear me this day, and to all that shall hear of it, respectively concerned herein? To lay the stroak of this Rod to heart, for this Rod of God is a Speaking Rod, pray hear the voice of it.

When a Father takes one of his Sons (perhaps to prefer him) and sends him away into a far Country, it may be never to return again; will not all his Brothers and Sisters mourn and weep at his departure; saying, Alas, our dear Brother, God knows if ever we shall see thee again! Now thou art gone, how empty is the House? And while thou wert here, how sweet was thy voice, how pleasant was thy presence and company? And is there not the like cause, and a great cause of mourning, for our departed Brother?

Let me propound a few things to your meditations:

1. God alone who hath power to call Ministers to their work, hath the sole power to call them off from it, adore his power and providence herein.

2. Death is the Lot and Fate of all sorts of Men. Do the Prophets live for ever? *Zach. 1. 5.* Their Constitution, their Condition is frail, mouldering and mortal; the door that gave death entrance into the World, and upon all the World of Men, was the sin of one man; in whom all Men sinned: so that Good Men also die, and Wise Men die as well as Fools, *Psal. 44. 10. I will cut off the Righteous with the Wicked, Ezek. 21. 3, 4.* The same Sithe and Sickle cuts down Corn and Weeds together, though for different ends; adore herein the justice of God.

3. When

3. When God reduces his Church to a small number, when he hath but a few Witnesses, when his Champions fall, as when a Standard Bearer falleth, when many Stars are swept off from the Firmament of his Church, when Shepherds are smitten to the scattering of the Sheep, when *Elijahs*, or Men in the Spirit and Power of *Elijahs*, are taken away from our Heads, as at this day; Shall we not cry, *My Father my Father*, 2 *Kings* 2. 12.

4. When *Uzzah* was smitten to Death, and taken away from the Ark, and the place called *Perez-Uzzah*, the breach of *Uzzah* thereupon; because God had made a breach among them. Know that God hath also made a breach among us. *And David was a afraid und troubled*, 2 *Sam.* 6. 6, 7. And have not we cause to be afraid and troubled, for the breach God hath made in this Congregation, in his own Family, and upon us all?

5. When the Word of God is scarce and precious, as it must needs be, when the Labourers are few, and the Harvest great, is not such a time sad; seeing it argues or bodes a dearth? When Corn is scarce and dear, and there be few sellers (not that there are no stores, but Men shut them up) the price is inhanfed, and poor Souls pinch and wring for it, and not without cause, 1 *Sam.* 3. 1. *Prov.* 11. 26.

6. When professors grow proud and haughty, when they grow wanton and cornfed, when hearers wax curious after affected language and fine notions, and are weary of plain, sound, and wholesome Doctrine, 2 *Tim.* 4. 3, 4.

When like as Israel in the Desarts, fell a lusting after Fish, Melons, and other Egyptian fare, saying, *Our Souls is dryed away, there is nothing at all beside this*
Manna

Manna before our eyes, Num, 11. 4, 5, 6. So we like them, lust after new Doctrines, Egyptian, Heterodox, strange Doctrines, and strange dressing of them up, saying, *Our Soul is weary of this Manna* (words of contempt) this plain preaching, this sound, home, soul-searching, soul-nourishing Doctrine, we are weary of it. May it not provoke God to take away what he gave us in mercy, and give us up to our lusts and longings in wrath, as he dealt with Israel in that case, *Psal.* 78. 18, to 30, 31.

When Orthodoxy is become a word of reproach, among the degenerate Sons of the times, who have learned a mongrel language, mixed with those of *Astodod*, and go up to the Philistines to wet their Coulters, Shares, Axes, and Mattocks; borrowing Doctrines, Distinctions, and Modes of Expression, from Papists, Photinians, and Pelagians. When of our own selves, Men are risen up, speaking perverse things; calling that sound which is rotten and contagious, and that false and erroneous, which is wholesome truth, and precious. Lastly and plainly, when in the great and weighty points of justification and free grace, which are the glory of the Gospel; Men are gone and going to works and free will; is there not cause we should look about us, and see those things die not with those faithful servants of Christ that are dead; among whom, there was none more eminent in asserting truth and impugning errors, and all dangerous encroachments, than our reverend deceased Brother, whose ashes we mourn over ad wet with our tears this day.

When the faithful Witnesses of Christ are not only few, but prophesie in Sack-cloth, in very many places, and threatned to be slain, *Rev.* 11. 3, 4. yea have
D been

been actually destroyed, not only by civil death, by reason of cruel commands, but corporal death; by imprisonments, banishments and slavery, as in *Hungaria* and other places; is not meet for us also, to put on mourning and Sack-cloth, seeing it is the proper Garb of Christs faithful servants, while Antichrist reigneth.

But is there no hope in Israel concerning this thing, is there nothing to allay our mourning in this case, no Wine of Consolation at this Funeral Pile? Yes, Therefore take these few following draughts:

1. God never takes away his faithful servants till their work is done: what need we then be troubled, God is the Arbiter of our time, task, talents, liberties, lives; we may safely conclude, God had no more to do by them, whom he calls off the Stage of their action and employ.

2. God is never at a loss, or lack of Instruments to do his work, he hath his quiver full of them, he hath a magazine of them.

If ye ask, Where they are to be found, and whence shall we fetch them? I answer, that is not a question to be asked of Omnipotence, and Alsufficiency, which can never be to seek. Tell me whence came *Waldus*, and *Wickliff*, and *Hus*, and *Hierome*, and *Luther*, and thousands more, who raised up the righteous man from the East, called him to his foot, &c. *I the Lord am he*, *Isa.* 41. 2, 3, 4.

Aut inveniet aut faciet, as *Hannibal* said in another case, God will find them, or make them, who is able of Stones to raise up Children unto *Abraham*, *Math.* 3. 9.

When *Saul* prophesied, they said one to another, *Is Saul also among the Prophets?* *1 Sam.* 10. 11, 12. and
one

one answered, but who is their Father? Who? He that can raise up what Prophets he please, and where he listeth,

3. If ye ask me, How shall we unlock or open this Store and Magazine of God? I answer, Prayer is the Key of that work, *Pray ye the Lord of the Harvest, and he will send forth Labourers into his Harvest, Mat. 9. 38.* O Christians, that one thing is lacking among you, you do not pray for Ministers: pray hard, that God would send them that God would defend them, that God would furnish them, that God would prosper his work in their hands.

4. Mind God of his promise in that behalf, I will give them Pastors after mine own heart that shall feed them, I will set up Shepherds over them that shall feed them, *Jer. 3. 15. Jer. 23. 4.* Again, *Ezek. 34. 11, 12.* Thus saith the Lord God, *Behold I, even I, will search my Sheep, and seek them out, - as a Shepherd seeks out his Flock, so will I seek out my Sheep, where they have been scattered in a cloudy and dark day.*

Here is seasonable encouragement for prayer in this case, from the gracious promises of God; oh! pray.

5. A constant Gospel Ministry, is the great Ordinance of Christ, and one of the richest Love-tokens he hath sent from Heaven, and the choice Fruit of his Victory and Triumph. *But unto every one of us is given grace, according to the measure of the gift of Christ. Wherefore he saith, when he ascended up on high, he led Captivity Captive, and gave gifts unto men: and he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers: for the perfecting of the Saints, for the work of the Ministry, for the edifying of the Body of Christ: Eph. 4. 7, 8, 11, 12, &c.*

6. And these are not for a time, or upon some occa-

sions only, but continually to the end, till the work of Christ be finisht, till the body of Christ in every member of it, be intirely compleated and pefected, *Ephes.* 4. 12, 13.

7. The presence of the Lord will be with them for protection and blessing in their work; *Mat.* 28. 20. he will severely rebuke those that oppose, or afflict them, saying, Touch them not, nor do them no harm, *Psal.* 105. 15.

He will reprove the greatest for their sakes; they are as tender to him as the Apple of his Eye.

Wo to them that receive them not, wo to them that persecute them, Mat. 10. 14, 15.

The sorest judgments of God have befallen men in that case, 2 *Chron.* 36. 15, 16, 17. read it.

8. Where and whensoever there is most need, there and then will the Lord be sure to send supply.

When *Paul* was at *Corinth*, a rich, populous Em-pory or City of Trade, where were many Souls belonging to Christ to be converted, and from whom the Gospel might by that means spread to many Nations; mark what God saith, *Then spake the Lord to Paul by night in a vision, Be not afraid, but speak, and hold not thy peace, for I am with thee; and no man shall set on thee to hurt thee: for I have much people in this City, Acts* 18. 9, 10. And he continued there a year and six months, teaching the word of God.

9. God at the same instant he takes one away, he sends another: And we shall find *the Spirit of Elijah, resting on Elisha, 2 Kings* 2. 15.

The Jews have a Proverb, It is with Ministers as it is with the Stars of Heaven, at the same time that some set, others rise up, and shine from another quarter of the

of the Heaven. *Buxt. Adag.* If Nature be not defective in necessities, much less is the Grace of Christ in this necessary case.

10. One encouragement more, The Lord Jesus is instead of all, who never faileth.

When there was joy at the death of *Julian*, that Apostate Heathen Persecutor, and that a Christian reigned, Oh, saith one, the Devil yet liveth, and is not become a Christian. This allayed their joy. So when good people mourn over the death of faithful Pastors: What shall we say? What? Say this, Jesus Christ is still alive, and dieth no more, and he is better than 10000 Pastors; the chief Shepherd never dies, on whose Shoulders lies the government and burthen of all the Churches, of every Sheep, of every poor Lamb, *Isa. 9.6. John 10. 14, 27. Isa. 40. 11.* let this allay our grief.

Mr. Christopher Fowler, that reverend good man, is perished from the earth. How? Because he is gone hence, as to his earthly life, as to his personal and pastoral capacity, as to his dearest family, relations.

And yet he is not perished as to perpetuity, he is not perished as to his better and more noble part: his Soul is escaped as a Bird out of the Cage of his Body, and hath taken his flight to Heaven; nor is he utterly perished as to his earthly part; he is but sown as a Corn of Wheat in the earth, to rise up again with richer advantage, *1 Cor. 15. 42, &c.* a Spiritual, a Heavenly, an Incorruptible Body.

He is gone to the place of silence, you shall hear him preach no more in this station; burn no more in this socket: nevertheless, though he be dead, he yet speaketh unto us, because God testifieth of his gifts, *Heb. 11. 4.*

His Memorial is not perished, but shall be as a precious

ous Ointment, when the Name of the Wicked shall rot. May we not say, he died in the Bed of Honour, for he fought a good Fight, and finished his Course; and hath received his Crown: He is at rest from his Labours, and hath the fruit of his Labours for himself. Oh! that the fruits of them may grow in you, for whom, and among whom, he laboured: and without offence be it said he laboured more abundantly than we all; therefore he shall not reap sparingly, for he did not sow sparingly.

The Snare was laid, and the Net spread; yet behold how quickly and happily he is escaped the Snare of the Fowler and of the Hunter; he is earthed, he is housed from the storm, *where the wicked cease from trouble, and where the weary be at rest, Job. 3. 17, 18*

The storm hath blown him into a safe Harbour, while others are at the labour Oar, by reason of cross Winds and rough Seas.

Moritur Corpus cum causa; His adversaries are non-suited, and the cause falls.

Mr. *Brightman* that laboured in revealing the Revelation, was buried a day or to before the Pursuant came for him.

Daniel was bid go and rest before the great change came that he foretold, *Dan. 12. 13.*

When any of us come to preach here, where he preached, methinks I hear the Hearers cry, *Wo is me, my soul desireth the first ripe fruits*, or, *The good man is perished and gone*; that as a *Boanerges* thundred against Sin; that lift up his Voice as a Trumpet in defence of Truth against Error. He that opened dark Scriptures and made them speak plain; he that as *Barnabas* spake so comfortably to distressed souls: He

that spake with authority, and not as the Scribes ; that good man is perished.

He that awakened sleepy sinners, he that revived them that were ready to perish, reduced wandering sheep, re-established them that were unsettled, convinced them that gain-sayed, confounded them that insulted : He that powered out Viols vpon Antichrist, detected the Blasphemies of *Socinus*, proved Pordagian pretended Angelical Communion to be Diabolical Delusion ; asserted the Doctrine of Free Grace to be Evangelical and not Antinomian ; and that Works in Justification and Free Will in Conversion, sends us to *Hagar* and *Mount Sinai* in *Arabia* ; *Gal.* 4. 22, 23, 24, 25. O my soul desireth these first ripe fruits, but the good man is perished.

What ? Doth his Hearse need any Flowers from me ? No, God hath embalmed him by his Grace sufficiently ; his Name shall not be laid or left in the Grave, nor see corruption, maugre all detraction and defamation from malevolent adversaries.

It were unjust and injurious to deny him what his worth doth merit and challenge of us ; and the rather because malice doth envy it him : I say malice, at that degree of madness, as to affirm he was mad, when he spake the words of truth and soberness. Was it not thus said of *Hus*, *Luther*, *Beza* ? Was it not so said of *Paul* and of Christ himself ; *Acts* 26. 24. *Matth.* 10. 20.

But let me answer for this good man that is perished, as *Paul* did, *Whether we are besides our selves, it is for God ; or whether we be sober, it is for your cause ; as for the love of Christ constraineth us : 2 Cor.* 5. 13, 14. He say the love of Christ constrained him to be zealous for

for him ; which zeal fools count madness. We fools counted these mens lives madness, but how are they numbred among the blessed ?

Zeal for the Lord Jesus is the true Character and the glory of a true Servant of Christ.

He that cries Fire, when it is begun in a House, doth not whisper it. He that delivers Christs errand for the awaking of Sinners and the saving of souls, must not deliver it as a Tale is told, or a Boy that reads a Lesson. *John* was the voice of a Cryer, the Prophets were often extatical in their Prophecies, 1 *Kings* 9. 11. The Spirit of God breaths variously and as it listeth, in all the Instruments and Organs of it : And every Instrument of Musick gives not the same sound, nor is every Lesson plaid upon the same Key.

It was said of *Cicero* the Prince of Orators, that he was usually so earnest in his Delivery, that he was *Quasi pugnax in loquendo*, Stout and daring in his Action and Pleading : Which *Strada* makes highly commendable, as occasion serves. And the Word in Greek signifies a Cryer or Herald, that proclaims aloud the Kings Will.

2. Others object in our deceased Brother, That he was too copious, even to profuseness and superfluity. Contrary to the Proverb, That Store is no store.

This I here proclaim as an excellency in him : Fullness of Matter and freeness of utterance. For which cause, *The lips of the wise are a well or fountain of life* ; Prov. 10. 11.

He knew that it is a Rule in Husbandry, Never to under-seed the ground ; and holds more in a Spiritual Husbandman or Sower of Gods Word. He remembered what his Master said of the Scribe that is instructed in the

the Kingdom of God , that he is likened to a good Householder , that brings out of his Treasury things new and old ; *Matth. 13. 52.* and that freedom and boldness of speech in the Lords Message , is both a great gift and grace.

What shall I say of this man of men , this man of God ? If we will follow him from *Marlborough* to *Oxford* , to *Woodday* , to *Albourn* , to *Eaton* , to *Reading* , to *Prison* , to *London* , to the Grave , we shall find him an able, holy, faithful, indefatigable Servant of Christ, a Workman that need not be ashamed ; who approved himself such by painful Studies , by patient Sufferings, by continual Prayer and Preaching. He was quick in Apprehension , solid in his Notions , clear in his Conceptions , sound in the Faith , strong and demonstrative in arguing , mighty in convincing, zealous for the Truth against all Error ; and chiefly for the chiefest and most glorious Truths of the Gospel : which were dearer to him than his own life.

Besides this , he had a singular gift of Chronology , not for curious speculation or ostentation , but as a Key and Measure to know the signs of the Times , and the fulfilling of Prophecies relating to the Kingdom of Christ and Antichrist , the Exaltation of the one, and the ruin of the other ; wherein he was not rash or peremptory, but sober, walking by Line and Rule : Knowing the Spirit of God calls for Wisdom and Understanding in this case , *Rev. 17. 9. Dan. 5. 11, 14. Rev. 13. 18.* What measure of the Spirit of God he had herein , his intelligent Hearers can judge.

In a word , By what I knew of him, he seemed for compleatness , taking our Measures by Gospel Rules (and I know no other to measure a Minister of Christ

by) he may be numbred among the chief ; or as Mr. *Cotton* said of Mr. *Hilderſham* , among the firſt Three. I know it is an evil humour of many in this Age , to extol and decry men at pleaſure , and to have perſons in admiration or contempt for carnal advantages ; but by the grace of God we are what we are , and not he whom man commendeth is approved , but whom the Lord commendeth ; and this grace in our deceaſed Brother was not in vain , for he laboured more abundantly than they all ; and yet not he , but the grace of God in him. 1 Cor. 15. 10.

He ſate at the feet of Dr. *Prideaux* in *Oxford* , and loved him for his Orthodoxy , when the world began to innovate ; and as for Dr. *Twiffe* , between whom for their harmony of Principles and holy Practice , there was an endeared reciprocal love. And that he converſed not with theſe men and the choiceſt Proteſtant Champions , in vain , he gave ſufficient teſtimony to them that knew and heard him ; and perhaps may yet more by ſomething poſthumous : which he hoped to have lived to ſee perfected.

It was the Motto of an Eminent Prince , which he took to himſelf , *Ut luceo me contero*. As a Light I conſume my ſelf in burning. The ſame may fitly be applied to Mr. *Fowler* ; he ſpent himſelf in this Candleſtick and is gone out ; nor is it to be wondred at in him , who uſed to ſpend ſeven hours on a Sabbath in expounding and preaching here ; not meaſuring the time by his Glaſs but by his Strength : never giving out as long as he could ſtand ; and being told by friends that this was a fault (though ſuch a one as many are not guilty of) he would answer , I cannot help it , my time and ſtrength is Gods , and he ſhall have it.

Come

Mr. Come Brethren, What will ye have more to render a man compleat in the Ministry. *Beza* saith, That *Farrell*, *Viret*, and *Calvin*, these three had each of them a singular Gift, one in Prayer, the other two in Preaching: all which three seemed to meet in this one man *Mr. Fowler*.

Paul saith he approved himself a Minister of Christ in patience and affliction; *2 Cor. 6. 3.* so did he.

Also by abounding in love towards his people and brethren; *1 Thess. 3. 12.* so did he.

Again, To be willing not only to deal out the Gospel, but his Soul to the People; *Rom. 9. 3.* so was he.

Likewise to declare the whole Counsel of God, to keep back nothing, nor to with-hold the Truth in unrighteousness; *Acts 20. 27.* so did he.

Moreover, Is not this the Work of a Minister, to give attendance to Reading, to Exhortation, to Doctrine, yea to read and give the sense? *1 Tim. 4. 13. Nehem. 8. 8.* All this did he: yea reprove, exhort, rebuke, comfort, with all long-suffering and patience; *2 Tim. 4. 2.*

Yet further, Is this the part of a Minister, to flee Sensual Lusts and Pleasures, to follow Righteousness, Faith, Charity, Peace? *2 Tim. 6.* so did he.

And, Is this comely in us, not to use Flattery; but to hate that sinful way? *Job 32. 31.* As also not to use enticing words of mans wisdom, nor swelling words of vanity? which gilding and dawbing, the Pure Gold of Gospel Truth needs not; but accounts it self debased and adulterated by it, whatever vain wordy men think otherwise.

Is it to flee Covetousness and scraping Earthly Riches? *1 Tim. 6. 11, 12.* In all this our deceased Brother excelled.

Lastly, Is it to strengthen the weak, to heal the Sick, to bind up the broken, to seek those that are lost and driven away? *Exek.* 34. 4. This was his desire and practice.

Stand forth now ye profane Scoffers, ye that speak evil of things ye know not; ye that sought to make him an Offender for a word; ye that daily mistook and wrested his words; and laid to his charge things and words he knew not; ridiculous lying words, yea blasphemous words: Bring forth your Arguments, can ye deny this Testimony now given of this man of God, now with God, which Two thousand can bear witness to, that hear me this day; or hear of what is said of him this day.

And remember this, If there be any that hear me now, as some came to hear him, not as Bees to gather Honey, but as Spiders to suck Poyson; and as some came to hear Christ, not to be edified by his words, but to entrap and entangle him in his Speech: Let such know he is out of reach, and it is too late: Know that very word will judge you at the Great Judgment Bar, whither he is gone to cite you if ye persist. And Oh that his prayer, which while alive, he poured forth for his Enemies, with *Steven*, *Lord lay not this sin to their charge.* O that this prayer may be heard, and that his enemies may find it.

I cannot conceal some of his last Breathings, which he breathed out in his last Prayer for the Church of Christ and the Peace of *Jerusalem*, for the Preservation, Propagation, and Deliverance of it, according to the promises of God in that behalf, made to be fulfilled in these last Times: and herein he was pathetical, and let me say propheticall. Which to us that stood by

(to

Sick, to me it did) argued these Three Things :
 and 1. Though Wife and Children were dear to him,
 e and yet was the Church and Cause of Christ more dear.
 2. These things were not new to him , but long stu-
 peak died and deeply pondered by him : No man having
 make more rational apprehensions in the Secrets of Gods
 k and Kingdom ; whereof the time of fulfilling is at hand.
 and 3. I cannot but look on it as a signal impulse of the
 year Spirit of God upon him , in bringing those things to his
 s, can remembrance then in that prayer which he made a little
 n of before his Death in a short lucid interval , as the Sun
 bear between two dark Clouds : For he thus , after his Ago-
 at is ny , in which he was Delirious , improved that little
 r me calm for Heaven ; and soon after ascended to it. Whi-
 ther also He bring us , who hath taken him. *Amen.*



F I N I S .

Acrost. Dodecasyllabum.

G herubicis vates tu pennis nitere
 H is queis supernas petit Foulerus domos.
 R ite qui Foulereum aut digne cantaveris,
 I pfusque linguam capta vel calamum.

S acri

S acri Myſtes, & Oedipus Oraculi
 T onabat diris adverſus fontes minis
 O quam terrificos incuſſerit metus
 P ungendo ancipiti medullas gladio,
 H orrendum fulminans Pſeudochriſti-colis,
 O ccultra prodens errorum graſſantium
 R adicitus amputavit Zizania;
 V erbo phialas irati effudit Dei,
 S igilla ſolvit, tubarum clangentium
 F ælix tubicen, Ararum Chronologus,
 O mnia aperiens Synchrona, Dichrona,
 U rbis qua ſpectant ſeplicollis aſſectas.
 L ncem, facemque Eccleſiis pratulerit;
 E profundo arumnarum Sionem extulit
 R omuleam ut peſtem detegat, & domet.
 U t poſtliminio deſcendant aurea
 S acta: ad balantes Chriſte feſtina greges.

DECASTICON.

Q ui Chriſtum Scapulis auſus portare per undas,
 Vere hic Chriſtophori nomen, & omen habet:
 Suave jugum, leve portat onus, verbique cruciſque,
 Ut Cynofura piis, ut Palinurus aquis.
 Q ui fidus Sponſa exhibuit Paranympheus Ieſum,
 Connubio, verſa jam vice ſponſus habet,
 Quique hic non uno fulgebat ſydus in orbe,
 Altius elatum Sphæra ſuprema tenet.
 Maſte age quem jactavit decumanior unda,
 Cum te portus habet, nos male pontus agit.

N. N.

Encomiaſticon Fouleri Epitaphium.

Iſte Viator: Ineſt Foulerus, gaza, Sepulchro,
 Gazophylas tibi theca manet, fugit enthea gemma.
 Umbra manet, repetitque ſuos pars cœlica, cœlos.
 Qualis erat, quantuſque fuit ſollertius audi.

Ambro-

Ambrosius dictis, vitâ Fulgentius, arte
 Sedulius, Zelo Paulus, candore Agapetus,
 Pace Irenæus, teneris Lactantius agnis,
 Vindictis fidei veræ, Constantius; armis
 Pneumaticis semper Vincentius, & pietatis
 Eusebius, sancta; larvata Martius hostis.
 Sozomenus, magnique operum Polycarpus acervo.
 Theiophilus, Cœlestinus, tandem ordine Doctor
 Angelicus, videt intuitu qua voce docebat.
 Dicite Jo-pa-an, lachrymas cohibete cohortes
 Sanctorum, Foulerus ovat, diademata gestat
 Nicephorus, Stephanusque cluit, cœloque triumphat
 Desine Pseudopetraa Phalanx, Photine fileto,
 Agmen Episcopii, Foulerei cede triumphis
 Cedite Romuleæ quotquot de sæcis abysso
 Surgitis, Hæreseon cunctarum Malleus, ecce
 De cunctis Foulerus ovat, de morte triumphat,
 Ringantur jam prava cohors sua rostra tenebit
 Salve tu Foulère redux, salve empsycha proles,
 Par sua progenies patri, sit ora ferebat
 Sic animum, rediivus adest, vacuumque replevit.
 Nos patris cineres lachrymis madefecimus Urna,
 Phœnicem cineres radiis cœlestibus edunt.

Reader, Behold the Fates of Mortal glory,
 And with it by reflexion thine own Story.
 Heaven in our grief prepared us a gourd,
 Whose shade did soul-refreshing us afford,
 With Fruits of Paradise dropt by his word.
 What said I; dropt? no; for this Conduit flow'd
 With Rivers, which he to the Fountain ow'd,
 Which Heaven on him, and he on us bestow'd.

But Heaven, that sent the Gourd, hath sent a Worm,
 The Gourd to smite, and make it wither away;
 Blasting our comforts in't as with a storm,
 Breaking our staffe of Bread, and all our stay.

Ay

Ay me! this life's refreshing's but a shade,
Our streams, gourds, fruits, will never cease to fade.
Why? all that time doth bound, was therefore made.

Was't so? therefore extend thy heart and hope,
Beyond the limits of what's temporary:
And let thy thoughts, desires, and actions scope,
Only to what is infinite thee carry.
Long for the fountain of true bliss and light,
What ere's on this side that's but starry bright,
The beauty not of Sun-shine day, but night.

Prophets our Pilots are in this Worlds Seas,
Wherein we sail and toss, yet still Heaven bound;
Masters take Pilots on and off as 'please:
Our Master, our best Pilot will be found,
Who so to him, and to his compass look,
The Star and Charts of his most sacred Book,
They never will, they never were forsook.

Fowler, in spite of *Mormus* grinning scorn,
Of Renegado's cruising here and there,
Of lurking men of prey, Satans forlorn,
Steer'd a brave course, through perils without fear,
Made a rich Voyage, but was caught on shore;
Be-heaven'd in happy Port, and seen no more,
Till we, and Ship, arrive with freight and store.

This Faithful Shepherd watch'd his Flock so well,
'Gainst barking Dogs and greedy Wolves, and Thief,
He fed them richly, led them safely, bare the bell
Of all the Shepherds for poor souls relief.
When Beasts and brutish men beset him strong,
Hunting the Shepherd with full-mouth'd cry;
Certes, they had him swallow'd with his throng,
But the chief Shepherd did this game espy,
Housing the Shepherd safe, folding the Sheep,
Who for his Flocks doth watch and never sleep;
Joy then dear hearts! and cease to mourn and weep.

F I N I S.

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p,